



The Sunday of the Samaritan Woman

One of the Most Ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes.. In the time of the Romans it was called Neapolis, and at present Neblus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), he was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length

with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: in the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

Dismissal Hymn of Mid-Pentecost

AT Mid-Feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

Kontakion of the Samaritan Woman. Plagal of Fourth Tone

HAVING come to the well in faith, the Samaritan woman beheld Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the Kingdom on high forever.

Kontakion of Mid-Pentecost

O SOVEREIGN Master and Creator of all things, * O Christ our God, Thou didst cry unto those present * at the Judaic Mid-feast and address them thus: * Come and draw the water of immortality freely. * Wherefore, we fall down before * Thee and faithfully cry out: * Grant Thy compassions unto us, O Lord, * for Thou art truly the Well-spring of life for all.

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THE MENAION Selected Hymns

GREAT VESPERS

Stichera of the Samaritan Woman
First Tone

AT the sixth hour the Well-spring of miracles came to capture the fruit of Eve, for Eve at this same hour departed from Paradise through deceit of the serpent. The Samaritan woman, therefore, drew nigh to draw water, and the Saviour, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: Come, behold Christ the Lord, the Saviour of our souls.

WHEN the compassionate Lord came unto the well, the Samaritan woman entreated Him, saying: Grant me the water of faith, and I shall receive the waters of the font of baptism unto rejoicing and redemption. O Giver of life, Lord, glory be to Thee.

Same Tone

THE co-beginningless and co-eternal Son and Word of the Father, the Well-spring of healings, came to the well, and a woman of Samaria came to draw water. And when the Saviour saw her, He said: Give Me water to drink, and go, call thy husband. But addressing Him as man and not as God, and being anxious to hide herself from Him, she said: I have no husband. And the Teacher replied: Thou hast truly said, I have no husband; for thou hast had five, and he whom thou now hast is not thy husband. And she, amazed by these words, hastened to the city and cried out unto the multitudes, saying: Come, behold Christ, Who granteth the world great mercy.

Glory. *Plagal of Second Tone*

BY Jacob's Well, Jesus found the Samaritan woman. He that covereth the earth with clouds asked water of her. O wonder! He that rideth on the Cherubim speaketh with a harlot woman. He asked for water, Who suspended the earth upon the waters. He seeketh water, Who causeth springs and pools of waters to

flow forth, for He wished to draw to Himself her that was truly ensnared by the contending enemy, and to impart the water of life unto her that was sorely inflamed with unseemly deeds, for He alone is compassionate and the Friend of man.

Both now. *Theotokion. Fourth Tone*

HE that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee: the queen stood at Thy right hand. For Christ God, Who was pleased to become incarnate of thee without father that He might save the world, hath shown thee forth as the mother and cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains, and taken it upon His shoulders, He bringeth it unto His Father, and by His own will uniteth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.



MATINS

OIKOS

LET us hear of august mysteries, as John teacheth us what cometh to pass in Samaria, how the Lord speaketh unto a woman, asking water of her, even He that gathered the water into the places where they are gathered, and Who is of one throne with the Father and the Spirit; for He, the renowned One, came, seeking out His image forever.

The Synaxarion of the Menaion, then the following:

On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

Verses

When thou camest to obtain corruptible
water, O woman,
Thou didst draw forth living water that
washeth away the soul's sins.

By the intercessions of Thy
Martyr Photine, O Christ God, have mercy
on us.

Stichera of the Samaritan Woman

Glory. Plagal of Second tone.

THE Well-spring of the principle of Life, Jesus, our Saviour, came to the well of the Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she addressed Him and said that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which when she received it she proclaimed to all, saying: Come and see the knower of things hidden, God Who is come in the flesh to save man.



**“COME AND SEE THE KNOWER OF THINGS HIDDEN,
GOD WHO IS COME IN THE FLESH TO SAVE MAN.”**